1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

Lakemba, but sooner or later some nobleman would come from abroad, see it, and beg for it. The nobles of Lakemba had each his own big canoe which he provided for himself and which had no name.

Drums

Drums (*lali*) are hewn out of solid trunks of greenheart of India. Most of them come from Namuka. In shape, they suggest a short, pot-bellied, very high canoe cut off at both ends. They are placed on logs to give more resonance, and are beaten on the outer rim with two round mallets about a foot long by one or two drummers.

Big state drums (*lali vakaturanga*) had names; thus one was called *A i rongorongo i valu*, or rumor of war. It was not the custom, as in some parts of Viti Levu, to give the drum the name of a certain person or hold a festival in its honor.

Formerly drums were beaten for war and other occasions, using different rythms. Now these rythms are used for other purposes, calling a meeting together, children to school, adults to a dance, to statute labor, to church, or to a funeral.

WOMEN'S INDUSTRIES

Bark Cloth

The paper mulberry tree, of which bark cloth is made from the inner bark, is planted. It is called *masi*, and bark cloth is also called *masi*.

The men slit the tree downwards, remove the bark as a whole, and hand it over to the women. Two "leaves" are called *ngaho*; ten *ngaho* make one *tekau*. The women soak the bark in water for one morning, if it is small, but leave it overnight if it is a large piece. Then they scrape off the outer bark with shells and roll up the strips of inner bark to keep. The process as witnessed was as follows:

When a woman wishes to beat out the bark, she soaks the strips and beats them on a heavy flat log called *nāundua*. The mallet used is heavy with four sides, two or three of which are grooved lengthwise. The strip is wet, beaten out to the required breadth with the grooved side of the mallet, folded, beaten again, folded a second time, and finished off by beating with the smooth side of the mallet. The rough ends are then cut off. The folds are smoothed out with the hand and the pieces dried in the sun. These strips are called *tutu* if required to paste together into sheets (*ngatu*); if used as they are they are simply called *masi*. Formerly single pieces were used as loin cloths, now as kilts or scarfs on special occasions as at circumcision. Single pieces are sometimes beaten out very thin, giving them a glossy appearance, and were formerly thus used as turbans.

Single pieces are sometimes smoked; first oil scented with *mamba* fruit is applied; then a shallow hole is made in the ground, planted about with four sticks, round which some twenty or forty pieces of bark-cloth are placed, and smoked with the roots